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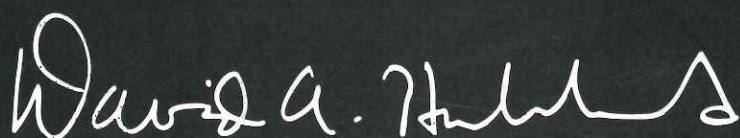
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OCTOBER 1983

In the following pages of **Theology, News and Notes**, we present "Mission Beyond the Mission," an approach to the tough issues that face us as a theological Seminary as well as the entire Christian community. In it are our reflections on the simple and the complex aspects of Christian faith and life, which we share with you in love and humility. It documents two basic evangelical priorities, evangelism and church renewal. At the same time it emphasizes our need to bring biblical perspectives to the sometimes dangerously subtle moral and ethical issues of today. We see it providing opportunities to venture forth in full discipleship toward new horizons. We see it as a walk of faith and as an expression of the willingness of Christians to face both the challenge and risk of being the people of God here and now, and not only in the Age to Come.

A handwritten signature in white ink, reading "David A. Hubbard". The signature is fluid and cursive, with a large initial 'D' and a stylized 'H'.

DAVID ALLAN HUBBARD, President
Fuller Theological Seminary

AN INTRODUCTION to Mission Beyond the Mission

by Lewis B. Smedes

Let me share with you my exegesis of the title—Mission Beyond the Mission. First the noun **mission**. The first mission. The one that is beyond the mission that we define in our Statement of Purpose and which we daily pursue in our discipline. A dynamic equivalent of the word mission for me could be **vision**. I see it as the vision of the wholistic mandate that the body of Christ carries with it to be the avant-garde of God's "shalom" in a world of lost and oppressed, hungry and bewildered people. The document articulates this vision, this global vision, in what strikes me as concise and conciliatory prose. If we own this document, I think it will be only because we recognize in it a vision that we already have, a vision that is the larger reason of why God has called us and keeps calling us into existence as scholarly servants in the body of Christ.

Second, the preposition **beyond**. This is the word that I think could make some of us nervous. Let me try the dynamic equivalent **behind**. I mean behind in this sense: it provides the reason for our existence or a reason for our existence. It is not immediately obvious to those who only see our front, our curriculum and our programs. It is behind our mission in the sense that it captures a vision that was waiting for us before we even came to be. It lies behind us in the way that a motive lies behind an action, a

vow lies behind a marriage, a concept lies behind a great painting, and a dream lies behind a great enterprise. If I am accurate, I think it would be wrong to translate **beyond** with the word **besides**. It is not another mission beside the one we already have—tacked on like a caboose or a satellite. It is not another program waiting for a new director to issue new memos from a new office on a new word processor. It is not a mission **besides** the mission. It is the vision that pulls the mission and gives it a large and forming context within which we see ourselves and in the light of which we try to shape our already God-given tasks.

Well, so much for the title. Let me try a few words about the significance. What may it mean to us, particularly to us who work here daily, if we own this document? Who can tell for sure? When we have a vision, we have an open door to an adventure and an adventure by definition is a step into the partially unknown. But I think we might hazard the prediction of the sort of significance that it will have for us. And I'd like to share with you two kinds of significances that, it strikes me, this Mission Beyond the Mission would have for us.

The first has to do with our **sense of ourselves**—our consciousness of who we are and what we are for. People working in institutions must have a shared sense of what they

together are all about. A group's sense of its institutional self shifts as its sense of the context and its vision broaden and deepen. It has struck me that good Christian colleges might serve as an example of this. I think there is a pattern in which fine Christian colleges tend to enrich their consciousness of themselves. So I am going to suggest three phases in which this consciousness moves. And I will use the word **mind** for the consciousness that I am going to talk about.

First, there is the **mind of safety**. A Christian faculty here sees itself and its college as an enclave within a hostile world—a refuge where Christian young people can learn and train, secured, even inoculated against the blandishments of humanism, the seductions of evolutionism and the lure of relativistic morality.

Then there is the **mind of excellence**. A faculty of bright and honest Christian scholars eventually grows restless in the role of keepers of an academic haven. They see themselves as called by Christ into the pursuit of excellence for themselves and for their students—excellence for its own sake and as a witness to the world that Christ the creator and Lord is on the side of excellence. So we find their students not only handing out Gospel tracts on the Pacific beach, but submitting short stories for publication in the Atlantic Monthly. And we find them not only learning by heart five easy pieces against evolution, but smacking their lips over Plato and Hemingway.

And the third mind is the **mind of servanthood**. A faculty of bright and sensitive Christian scholars eventually see themselves as a community of learning located on one corner of the global village. The mind of the academy gradually becomes informed, not only by the best that has been taught and said in the history of culture, but by the cries of spiritually lost, physically undernourished,

politically oppressed people. And so the Christian campus becomes alive, not only with yearly religious revivals, not only with conferences on modern literature, but with workshops on how to be a steward in a hungry world. Excellence, it is felt, must be put to servant use within the body of Christ and then the mind of servanthood struggles to make its learning somehow pertinent to the awesome mission beyond religious safety and academic excellence.

There is a parallel here within our own consciousness of who we are for, what we are for, and who we are. Is there not a mind of safety? Do we not sense ourselves, feel ourselves as a community very alert to the subtle falseness of liberalism, the wilds of the naturalistic higher criticism and the bewitchery of a morality without principle? And don't we publicly protest that the young, formative, theological mind is still safe within our community for the faith of our fathers?

But permeating the mind of safety and the mind of excellence is the mind of servanthood. Not even excellence satisfies fully the soul of a seminary. We are not here to manage a stage for evangelical stars to strut their splendid evangelical stuff. As scholars we identify ourselves as an institutional finger on the hand of the arm of the body of Christ which is driven by its global vision as long as it is awake, its global vision of the need among the whole family of God's human and sinful creatures. Servanthood is the name of the game. And global servanthood is the vision behind the mission.

And now comes a document that paints a portrait of the mind that it seems to me we already possess. Maybe fragmentarily, but still truly. It

articulates the vision, it sets it out systematically, diagrammatically so that we can see in it the several sectors of our own soul and spirit. It doesn't pretend to create the mind, only to translate; it doesn't try to persuade us to reach out and get it, it only hopes that we can recognize in it our true minds. In short, the outstanding significance of the Mission Beyond the Mission for me is that it is a full, ongoing and perfect profile of ourselves. And by having it in full view, out in the open, in print we can all measure ourselves in our daily tasks by what we have committed ourselves to be.

Another significance of the document that seems important to me is its role in the exercise of leadership. The mission can be an invitation to other evangelical people to grow into the mind of global servanthood along with us. It announces that we do not intend to be pre-emptive by single issues or parochial divisive pursuits; the global mission and the global vision are large enough to include us all. We want to lead beyond party line into front lines. We want to persuade our evangelical fellows that though it may be imperfectly expressed, this document embodies Christ's agenda for our time—global, wholistic, spiritual, and renewing! And if we own it, we will be saying to others: let this mind be in you, which we devoutly want to be in us. Thus, the Mission Beyond the Mission may be a signal of what being evangelical is all about in its largest and most compelling vision for this vexed era of our history.

Now I want to mention a few things I hope you will not miss. First, the size of the document. It is too big, too inclusive to be a manifesto. It is too compact to be a finished position paper. I think, however, that it has some of the marks of both. It calls to attention by the fairly dramatic way of pledging ourselves at the front of each section. And then it has a reasoned

elaboration of each compelling declaration so I think we could call it the ground plan of a global vision.

Secondly, I hope you will notice its balance. It rejects all unreal antitheses. It refuses to pit evangelism against human needs, evangelical projects against ecumenical concerns, personal morality against corporate ethics, or spiritual growth against intellectual integrity.

Third, I hope you will notice the priorities. It is no accident that missions and evangelism head the list of global callings or that church renewal follows hard after.

Finally, I hope you will not miss its essential modesty. It is true that it takes a stout heart to dare a document like this. But is is also true that courage is only fear soaked in prayer. And if that is true, we can take it on with fear and trembling and a daring that knows ahead of time that we cannot complete the job. So with fear drenched in prayer, I commend this mission impossible, this vision unreachable, this agenda unfinished. I like it, not so much even as a mandate, but as a modest confession of faith that it is Jesus Christ who must come in the end to complete the "uncompletable." ■

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MISSION BEYOND THE MISSION

Adopted by the Board of Trustees and Faculty of Fuller Theological Seminary

PROLOGUE.

As faculty, administrators, and trustees of Fuller Theological Seminary, we are disciples of Christ before we are Christian educators. This means that we see our educational ministry as part of a larger mission — common to all Christians — of serving Christ as obedient disciples in the church and in the world. Christian education, then, has for us a nearer and a further purpose.

Our nearer purpose is the nurture and training of students for the ministries of Christ.

Our further purpose is to work for
the obedient understanding of God's will,
the extension of Christ's kingdom,
the strengthening of the church,
and the good of human society at home and around the globe.

The nearer aim is our specific educational mission; the further aim is the mission beyond the mission — the vision that shapes our plans and guides our priorities.

We must catch visions as well as forge plans.

Plans deal with personnel, budgets, curriculum, and facilities — essential components for academic effectiveness.

Visions reach for larger goals and purposes; they embrace passionate concerns for change in the world and the church.

Without such vision, we slight our students and fail our constituencies:

we owe them our best thinking about the needs of the world and the church where they will serve;
we owe them graphic examples of how that service is carried out;
we owe them the conviction that Christian commitment must not be made narrow or trivial.

True, our resources — buildings, endowment, reputation, people — must be used largely for following the plans to educate our student body, and for evaluating the effect of this education on the lives and ministries of our graduates.

But some resources must be reserved for capturing the visions which frame the larger mission — the mission beyond the mission. And we must make clear to ourselves and the persons, foundations, and churches that support us that their stewardship is linked not only to a primary educational mission, but to a full expression of Christian discipleship which claims for Christ the world which he made and died to save.

This broader duty of a theological seminary is clear:

we must face the tough questions put to us by the Scriptures, the churches, and the contemporary world;
we must take the risks necessary to break fresh ground in ministry and broach new ideas in scholarship;
we must brave the dangers of our mistakes and the criticisms of those who may misunderstand;
we must put our biblical convictions into practice even when the price is high.

The components of this mission beyond the mission are not options for us. They are abiding imperatives, grounded in the divine command and reinforced by the needs of our times.

Simply stated, the commands to which we respond are these:

Go and make disciples;
Call the church of Christ to renewal;
Work for the moral health of society;

...we must put our biblical convictions into practice even when the price is high.

Seek peace and justice in the world;
Uphold the truth of God's revelation.

This is an agenda, not a plan of implementation. How we effect each mandate is yet to be determined. That will be the next step. But we cannot discover the "how" until we commit ourselves to the "what" and the "why."

The items in this agenda are representative, not exhaustive. But they touch the major subjects of Christian concern. Furthermore, they help us to

define our identity,
guide our activities,
inform our educational mission,
shape our prayers.

In short, they are a handbook to our discipleship,
urging us to greater service,
and showing us how Christ's Lordship governs our ministry.

IMPERATIVE ONE: Go and make disciples.

OUR RESPONSE:

A. We aim to have an active part in the evangelization of the whole world.

Any list of evangelical priorities must begin with evangelism. In obedience to our Lord's Great Commission, we share with all evangelical Christians the concern that every man and woman, every boy and girl, in all the families of the earth have the opportunity

to hear the good news of God's love in Jesus Christ,
receive the gift of eternal life,
repent of sin,
make a personal commitment to Jesus as Lord and Savior, and
become responsible members of Christ's church,

which is his body, the company of those called by his name and sealed by his Spirit.
The growth of this church — both in numbers and in spiritual maturity — is a continual demand; we do not shrink from dedicating personnel and resources to all that encourages this growth.

We are keenly aware of the three billion human beings in our world who are not disciples of Jesus Christ and feel especially committed to share Christ's love in words and deeds with the people groups who do not yet have a viable Christian witness in their cultures. We are conscious of the pivotal role of both local and national churches as well as mission agencies in this task.

These Christian entities are themselves essential to the Gospel's outreach,
because they embody the worship of the triune God
and the fellowship across all human barriers which are the Gospel's aim.

We pledge ourselves, therefore, to work for the spiritual renewal and the revived vision which will empower all of us for more effective service.

B. We aim to unite the study of theology with the doing of evangelism.

Theology, our reflection on the God revealed in the Scriptures, is directly concerned with God's mission in the world.

It must be a servant of evangelism, which is a key aspect of that mission.

And it must be expressed in terms sensitive to the distinctive character of the cultures in which mission is being carried out.

...we must understand the social and cultural milieu of the peoples to whom the Word is brought...

Likewise, evangelism must be rooted in a mature understanding of the fundamentals of the faith:

- the character of God,
- the work of Christ,
- the ministry of the Spirit,
- the authority of the Bible,
- the call to worship,
- the obedience of faith,
- the place of the church,
- the nature of human need,
- the hope of a new heaven and earth.

This tie between doctrine and practice must not be severed. We as a seminary have the obligation to share in the task, as well as to develop the theological base for evangelism.

C. We aim to encourage approaches to evangelization which reflect Christ's incarnation.

Under the direction and in the power of the Holy Spirit,

- we must allow the truth of God's revelation to do its work in every context, free from the burdens of colonialism or racism;

- we must understand the social and cultural milieu of the peoples to whom the Word is brought;

- we must, above all, seek both to demonstrate and to proclaim the reality that the God who is loving and just has called us to worship him in spirit and in truth.

With the aid of the behavioral sciences like psychology, sociology, anthropology, history, and the study of communication, we must seek to remove all distractions or offenses that prevent people from hearing the Gospel message, except the "offense of the cross."

Methods of evangelization must not be manipulative or coercive but must be subject to the same biblical scrutiny as the content of the evangelistic message.

We must learn to live the truth of Christ and to proclaim it in a style and language that reach the deepest levels of human consciousness. The joining of head and heart in the reception of God's holy love and its transforming freedom is our goal.

IMPERATIVE TWO: Call the church of Christ to renewal.

OUR RESPONSE:

A. We aim to support the church in its manifold forms as it seeks renewal in theology, spirituality, and mission.

At heart this renewal entails growth in Christian discipleship. It seeks to lay hold of all available spiritual resources—worship, sacraments, prayer, Scripture, personal example, stewardship, godly community and service—that contribute to Christian maturity. It gladly affirms that a transformed life, both individual and corporate, is the aim of God's Spirit who indwells and empowers the church.

- The Spirit's fruit renews us in Christ's image;
- the Spirit's gifts equip us for effective service.

With the Reformers, we affirm the urgency of calling churches, once reformed, to press on with the task of continual reformation. The power, vitality, and magnitude of the Christ who is the truth defy captivity by any confession or communion. We want to shun the common temptation to grasp parts of Christ's truth and mistake those parts for the whole.

- And we, therefore, are grieved by the tendency of one part of the church to focus on social action to the neglect of evangelization and of another part to do just the opposite.

...our dedication both to world evangelization and to church renewal requires us to learn from and influence those whose beliefs differ from ours...

Even more, we know that every denomination, congregation, mission agency, and educational institution lives in a world that threatens its spiritual, moral, and theological integrity.

Temptation to compromise, whether knowingly or unknowingly, with the world, the flesh, and the devil is a constant reality. The secularism, materialism, and egoism which pose this threat must be unmasked as frauds in the light of the claims and demands of Jesus Christ.

The best antidote is the continual affirmation of the truth and power of the Gospel.

Our first task in this renewal is to understand and apply the teachings of our biblical faith as consistently as possible to our own institutional and personal life and ministry.

Beyond that we stand ready to serve and learn from other Christian fellowships in their attempts to center their faith, life, and mission in the whole counsel of God. Our multid denominational character, corresponding as it does to the pluriform nature of the churches, enhances our ability to render such service and engage in such learning.

B. We aim to exercise responsible partnership in the evangelical movement.

We recognize the scope and variety of Christian traditions that claim the term "evangelical." We gladly count ourselves among that group of believers world-wide who commit themselves to

- the historic Gospel,

- the infallible Scripture,

- the trinitarian faith,

- the deity and humanity of Christ,

- the atoning power of his death and resurrection,

- the hope of his triumphant return,

- the indwelling of the Holy Spirit,

- the importance of personal trust in God through Christ,

- the primary urgency of the Christian mission to call everyone everywhere

- to repentance and faith,

- to the assurance of eternal life, and

- to loving service on behalf of the poor and needy.

At the same time we do not assume that evangelical purity demands an isolation from other Christians who do not share our particular heritage.

Indeed, our dedication both to world evangelization and to church renewal requires us

- to learn from and influence those whose beliefs differ from ours

- as well as to fortify those with whom we agree.

We have, on the one hand, a commitment to serve the historic Protestant denominations, part of Fuller's mission from the beginning. At times, this has led to misunderstanding by some of our fellow evangelicals. We, nonetheless, are committed to support the cause of the Gospel in all churches open to our ministry, and we rejoice in the present signs of evangelical vitality in these historic denominations.

We continue, on the other hand, to serve the contemporary evangelical movement with its expressions in specifically evangelical denominations, in Pentecostal churches, in independent congregations, and in para-parochial agencies at a time of great vitality and virtually unparalleled opportunity for mission and renewal.

Yet this is also a time when a steadfast emphasis on the message of Christ crucified and risen is jeopardized by dangers which lurk in the path of these ministries:

- division over issues like the precise understanding of biblical inspiration, charismatic activity,

- women's ordination, sacramental observances, social and political action;

- conflict over priorities to be given to questions like abortion, pornography, or prayer and

The unity of the church is part of its purity.

textbook selections in public schools;
disagreement in approaches to ecumenically-oriented churches and the various Catholic traditions.
The opportunities and the dangers both call for responsible action. Fuller's relationship to a host of denominations, as well as to agencies not affiliated with any one denomination, together with our varied educational programs, equips us strategically to share in the development of plans for concerted evangelical effort.

C. We aim to maintain close association with national and international ecclesiastical fellowships.

Central to God's work in our world is the forming of a people—the church. All biblical descriptions of the church point to its unity—one body, one people, one bride, one temple, one priesthood, one kingdom. We are called, therefore, to experience and affirm the unity of God's people world-wide. "One holy catholic and apostolic church" is more than a slogan; it is a reality to be entered into and enjoyed.

Therefore, we renounce sectarianism and reach out to share in the life of those organizations, both evangelical and ecumenical, which seek to express Christian unity and pursue Christian mission.

It is essential to our work as a multid denominational and multiethnic school that we take part in and learn from the ministries of these fellowships.

D. We aim to participate in conversations with churches of the Catholic traditions.

Vatican II has opened a door for dialogue between Roman Catholics and Protestants which we are eager to enter. The Evangelical-Roman Catholic Dialogue on Mission (ERCDOM) and the National Convocations of Christian Leaders, in which Fuller has played a part, have demonstrated considerable common ground in desire for effective ways to evangelize non-Christians and renew parish life.

Conversations have shown that stereotypes need correcting, experience needs sharing, and possibilities of common witness and service need exploring.

A readiness to be open to the Spirit's work among God's people must characterize our relations with Catholics of all confessions—Orthodox, Roman, and Anglican—as with all other Christians.

The unity of the church is part of its purity.

We cannot compromise our biblical convictions; that is part of our commitment to purity.

And one of those biblical convictions is that Christ has but one church.

IMPERATIVE THREE: **Work for the moral health of society.**

OUR RESPONSE:

A. We aim to strengthen marriage covenants and family life.

Marriage and family are the primary social orders established by God at creation and, therefore, deserve the constant care of his people. Our mission must direct itself

to the positive demonstration of God's intention for marriage and the family,

to the expression of the church's role as the family of God with its ministry of supportive friendship, and

to the reversal of the tide of divorce and the healing of the malaise in family life.

We are bound to teach the theological truth that the bond between husband and wife is not only a

...viewing marriage as a divinely ordained covenant is the best way to bring joy...to the partners in it.

gift of the Creator who made human beings in his image as male and female, it is also a sign, a demonstration, that God has placed covenant-making at the center of life.

He wants our marriages to be illustrations of the greatest of all covenants—the Covenant between God and his people, between Christ and his church.

We dare not see marriage, then,

as a merely social convenience to be enjoyed only as long as both partners are pleased with it,
nor as just a biological arrangement to satisfy sexual need and to propagate the race,
nor as only a psychological device to alleviate loneliness and reinforce personal identity.

In fact, viewing marriage as a divinely ordained covenant is the best way to bring joy—social, physical and emotional—to the partners in it.

We want also to teach the evangelistic importance of Christian marriage. For Christian parents to bear and nurture children and watch them become faithful disciples of Christ is a major way in which the Great Commission is fulfilled and the church of Christ extended.

We shall strive, in learning and research, to use all tools, including the resources of the behavioral sciences, to understand the current threats to family stability and the ways to counteract them.

In particular, we oppose

the popular hedonistic portrayals of human sexuality,
the emotional, physical and sexual violence that spouse inflicts on spouse or parent on child,
the largely selfish approaches to individual well-being which vitiate our generation's efforts to make and keep covenants with their spouses and children.

At the same time we want to serve the millions among us who live as single persons. The New Testament picture of Christian love must be recaptured in our day, so that the unmarried, as persons made in God's image, can experience full dignity, loving relationships, personal fulfillment in celibacy, and the best use of their gifts and talents.

B. We aim to affirm Christ's sovereignty over every sphere of human activity.

Because Jesus Christ is Lord, no domain is exempt from his claims on and purposes for humanity. The economic impact of business, organized labor, the professions, education and government on our lives makes these spheres of influence particularly needy of the scrutiny of Christian conscience.

To brand their activities as neutral and exempt them from sin,
to trust that they will automatically monitor their own moral and ethical conduct,
to mark them off as territory inappropriate for Christian moral examination,
to restrict the biblical message to the changing of individual hearts alone without altering the systems within which the individuals work—

all of these are unacceptable, though prevalent, responses to the realities of our governmental, professional, commercial, industrial and educational enterprises.

Before we are producers or consumers, we are persons made in God's image, responsible for the doing of his will on earth as it is done in heaven.

Even though we as a charitable organization benefit substantially from the generosity of business persons and receive exemption from public taxation, we cannot close our eyes to the possible abuses in these areas. Courage, stiffened by biblical conviction, must be our posture when we suspect that integrity is lacking.

The earth is the Lord's, and we are his stewards
gifted to use God's resources for his purposes,
and wholly accountable to his righteous commands.

...we must know that not everything possible to us in science and technology ought to be done.

That basic Christian premise prods believers to look to their own practices and to use all fitting means to get others to do the same in the

- constant care for our environment,
- wise use of our resources,
- humane treatment of personnel,
- concern for full employment,
- respect for the rights of consumers,
- recognition of the importance of honest work,
- provision of adequate training or retraining for the underskilled,
- refusal to exact inordinate interest,
- advocacy of the handicapped, the weak and the disadvantaged,
- elimination of racism, sexism, and ageism.

The Bible deplores unjust weights and measures;

- it decries the withholding of suitable wages from those who have earned them;
- it denounces wicked waste and cruel selfishness;
- it discourages a laziness that takes advantage of others;
- it defends the rights of the poor and strangers, widows and orphans to share in the produce of the land;
- it disparages violence in the settling of disputes;
- it honors generosity as well as diligence.

Finally, we must not neglect stewardship in our own lives or in the life of our institution.

- The same compassion in the treatment of persons,
 - the same care in the use of resources,
 - the same integrity in all our dealings,
 - and the same willingness to live sacrificially that we call for elsewhere
- must be demonstrated in our own practices.

C. We aim to offer a Christian perspective on the moral issues raised by medical technology, particularly where they touch decisions that determine life and death.

If medicine is the "logical priesthood of a materialistic society," then its ethical practices warrant special concern.

Other fields, from architecture to law, have their unique problems. but the life and death character of medical decisions with the prominent play given them in the news media and the law courts singles them out for special attention.

We thank God for all the great good wrought by medicine in the alleviation of suffering and the enrichment of life. But we must not canonize medical knowledge or assume that it has the best answers as to when life should be terminated or prolonged.

And we must bear in mind that its practitioners are no more exempt from human sinfulness than the rest of us.

In a society careless of its aged and casual toward its yet-unborn, Christian conscience must sound stern warnings against our temptation to resort to voluntary euthanasia, and to neglect or dispose of the marginal minority for the convenience of the healthy majority.

The decisions as to how, when, and for whom medical resources should be distributed and extreme medical intervention and experimentation should be employed have impact far beyond medical circles and cannot be made on technical grounds or by technical people alone.

...we must dedicate ourselves to bring Christian conscience to bear on the power of the media.

D. We aim to study the ethics of psychological and bio-medical experimentation.

As Christians we must know that not everything possible to us in science and technology ought to be done.

Human judgment may have to safeguard human life and values from human ingenuity.

Whether or not certain kinds of personal experimentation like genetic engineering or psychological manipulation should be encouraged is a matter of monumental significance for the human family, especially where we have no way of predicting the long-range results, or where the core of what it means to be human may be tampered with.

Our confidence that God is the author and giver of life, who has made human beings capable of love for each other and fellowship with him, means that we must see life in spiritual as well as physical and emotional terms.

Indeed, the most important ingredients of human existence may not be capable of medical investigation.

We insist, therefore, on the need for the participation of Christian theologians and ethicists in all discussions designed to determine public policy in the host of medical and psychological issues presently being considered.

E. We aim to weigh the impact of mass media, especially television, on the morality of our society.

We need no documentation to prove that all of us, adults and children, have been deeply affected by the mass media, especially television.

As a school founded by a pioneer radio broadcaster, we gladly salute the benefits of this impact:

- the Gospel has been proclaimed to millions,
- our understanding of other nations and cultures has been heightened,
- the best in drama, art, music, and sports has been projected in our living rooms,
- the globe has been shrunk so that news of all the world has become instantly available.

On the other hand, humans and Christian values frequently have been undermined and even assaulted

- by the false, often perverse, profiles of allegedly acceptable character,
- by the simplistic, often violent, solutions to human dilemmas,
- by the persistent, often misleading, advertising which fuels a compulsive consumerism, and
- by the flippant, often seductive, condoning of immoral conduct on the television screen and in the printed page.

The more crass dangers of the media as carriers of propaganda, displayers of violence, and exploiters of sex have rightly drawn much Christian protest. But equally dangerous are some materials that may naively be called harmless.

Television, for instance, has often dedicated its highest talents to values dubious by biblical standards:

- chronic problems cheaply solved;
- religious convictions portrayed as bigoted;
- the desire to acquire fed by crass commercialism;
- authority depicted as arbitrary and silly;
- false pictures painted of the "good life";
- hurtful habits pictured as esteemed behavior.

In the face of all of this, we must dedicate ourselves to bring Christian conscience to bear on the

...we find disturbing...those instances where classrooms have ceased to be at least neutral toward Christian values...

power of the media. And we must encourage talented Christian persons to enter these fields as part of the church's salt and light in the world.

F. We aim to evaluate the contributions of public and private schooling to our society.

We recognize the traditional role that the schools have played in transmitting the values of our American heritage, and we are grateful for the multitude of Christians who have served society as teachers, administrators, and trustees in our educational systems. We also acknowledge that the varieties of cultural, social, racial, and religious groups in our society pose huge difficulties to the task of conveying values to the students, while at the same time they provide magnificent opportunities for understanding the diversity of God's world.

What we find disturbing are those instances where classrooms have ceased to be at least neutral toward Christian values and have adopted secularism as a creed, propagated with zeal by teachers and administrators. This secular viewpoint may be cloaked in

- disregard of the basic quality of education,
- or sex education without moral considerations,
- or doctrines of unbridled individualism,
- or atheistic theories of evolution,
- or anti-Christian philosophies of history,
- or competitive athletics where winning at any price is the aim,
- or the idolization of the nation.

In such instances, Christian beliefs are being attacked and replaced by anti-Christian views of life. Wherever this happens, our educators need to be called to account in terms of their obligation to serve the needs of their entire constituency.

In our pluralistic society, we can scarcely hope that the public schools will support Christian beliefs exclusively, as many of the fine Christian schools do. Yet sensitivity to the areas that touch the faith of the students should surely be expected of the teachers to whom we have entrusted our young.

Disturbing as well are those instances where Christian people have set up private schools whose purpose has been

- to escape racial integration,
- to inculcate narrow, sectarian interpretations of the faith,
- or to encourage false definitions of what it means for Christians to live separately from the world.

Despite the contribution of public and private education to American life, we ourselves as Christians must take full responsibility to guard and transmit our cherished heritage.

Christian families and fellowships should be encouraged to form cultures within the culture, counter-cultures, that teach biblical understandings of creation, history, family life, worship of God, and concern for the needs of others. Equipping persons and families to do this must be a major concern of our Christian institutions, especially our churches.

G. We aim to participate in other concerns that rightly evoke the attention of many Christians:

- The security of the nation and its cherished freedoms,
- the criminal violence in our cities,
- respect for law in those places where chaos threatens,
- the dreadful harm done by alcoholism and drug abuse, including smoking,
- the cavalier attitude toward human life which has encouraged the frightening rise in abortions,
- the hurtful effect of pornography on our people, young and old,

...we intend to promote peace-making in the world and to press a call for limitation of arms...

the promotion of homosexuality as an acceptable alternative life-style,
the distorted understandings of what separation of church and state means.

IMPERATIVE FOUR: Seek peace and justice in the world.

OUR RESPONSE:

A. We aim to address with vigor the larger social issues of our time:

We want to do all we can to understand the causes of and to support basic solutions to human hunger in our world;

we intend to promote peace-making in the world and to press a call for limitation of arms—nuclear and others—by the nations;

we aim to combat in our own and other societies the inhumanity and injustice of racism—including anti-Semitism—sexism, and other discriminating ideologies;

we wish to enlarge our care about crime to include concern for the condition of our prisons,
the fairness of our judicial systems,
the effectiveness of our law enforcement,
and the compassion due victims of crime and their families;

we plan to apply Christian principles of stewardship to our society's policies for the protection of our environment

and to support the call for simpler life-styles which reflect care in the use of all the earth's resources;

we desire to question a world economy which retards the development of poorer countries by perpetuating their dependence on richer ones.

B. We aim to exemplify the biblical balance which calls for respect for governmental authority yet maintains the right to question that authority when it calls for anti-Christian actions.

We evangelicals are tempted to keep quiet in those areas where responsibility to Christ and loyalty to our country may appear to come in conflict. In the face of such conflicts, we can choose among some unacceptable options:

we can focus on our private responsibilities alone and leave the running of the government to the elected and appointed officials;

we can endorse all that our government does because "the powers that be are ordained by God";

we can bring over-simple answers to complex problems.

These alternatives are evasions of Christian responsibility. Human government as described in Scripture is ambiguous:

it is both the divinely ordered system of Romans which punishes evil and rewards good
and the many-horned beast of Revelation which crawls out of the sea to wreak havoc on the people of God.

This ambiguity means that Christians can rarely give a total "yes" or a blanket "no" to the activities of any government, though we surely can acknowledge that some governments function more justly and more humanely than others. More specifically, Christians can readily give their loyalties to governments which uphold such biblical values as

The Lord of the world has called us to be stewards tending to its care as well as missionaries calling for its conversion.

freedom of worship,
restraint in the use of power,
exercise of justice toward all inhabitants,
concern for the quality of life of the citizenry,
compassion for the under-represented and disadvantaged,
commitment to the keeping of the peace internationally, and
enhancement of the dignity of every person.

Biblical Christians must balance a loyalty to their own nation, where God's providence has placed them, with a concern for the welfare of the human family worldwide.

Christians must speak and act
wherever governmental systems rob human beings of their basic rights, especially freedom of religion;
wherever selfish oppression or cruel exploitation deprive people of basic goods like food, clothing, and shelter;
wherever systems prevail that perpetuate such deprivation;
wherever, through the build-up and sales of weaponry—whether nuclear, biological, chemical, or conventional—military powers threaten massive destruction;
wherever justice fails—whether in neglect to redress wrongs, unsound law enforcement, outmoded legislation, crippled courts, dehumanizing prisons, or uneven and inhuman punishments;
wherever racial, sexual, social or religious prejudices threaten the rights of persons made and loved by God.

In all these areas of world concern, biblical people must labor to make a difference, mindful that ultimate solutions to these human inequities are in divine hands alone.

But the magnitude of the task cannot be an excuse for apathy,
any more than the geographical remoteness of some of the problems can be reason for provincialism.

The Lord of the world has called us to be
stewards tending to its care
as well as missionaries calling for its conversion.

IMPERATIVE FIVE: Uphold the truth of God's revelation.

OUR RESPONSE:

A. We aim to summon Christians to responsible thinking as part of obedient service to Christ in our world.

All Christians are called to love the Lord with their whole persons, including their minds. We who believe in the God who is the divine Creator and the incarnate Savior and the illuminating Holy Spirit must embrace our intellectual tasks with the same total commitment with which we engage in other forms of Christian service,

even though we know that aiming to love God with our mind does not guarantee that all our answers will come easy or prove right.

We must seek to pray with the Spirit and with the mind so that the Spirit will bring light to our thinking about divine truth and help us to understand and obey it.

Because there is one Lord and he is Lord of all of life, we cannot divide truth into detached compartments.

What we need urgently...is an evangelical consensus in regard to the presuppositions of Bible study...

What we believe about God's revelation in creation, history, incarnation, and Scripture has an intimate relationship to all other fields of knowledge.

We dare not study Christian truth in a vacuum.

Nor dare we dodge the intellectual challenges to our Christian beliefs, no matter from what quarter they may be launched. Instead, we must declare our openness to receiving the truth from all who have labored honestly to discover it. Nonetheless, we believe that patient study of Scripture's meaning will never compromise its trustworthiness as God's revelation,
nor cast doubt on the true deity of Jesus Christ.

Though any research, humanely pursued, that increases our knowledge may be a valid endeavor for a Christian, an evangelical institution has a special responsibility to center its intellectual activities in those subjects which either

clarify the meaning of the Christian faith,
advance its communication, or
defend it against opinions hostile to it.

The precise topics or fields of concern for our institution will vary from decade to decade or even year to year. The handful described in this agenda do not begin to exhaust the list of theological topics that we shall deal with. As our Statement of Faith demonstrates, theology lies at the center of all we do,

whether in preparing students for ministry
or in providing support for our missiological and psychological training.

We do, however, propose to lift up some special concerns because of the serious questions being posed in our generation about basic elements of Christian belief.

As a seminary, we place our intellectual tasks at the heart of our mission. We are not embarrassed to engender fruitful controversy, face tough cases, or admit the limits to our understanding.

Asking hard questions about our faith and its application is part of our daily duty.

B. We aim to affirm and obey the authority of Scripture, and to use all responsible means to study, interpret, and apply it.

Crucial to our evangelical faith is our understanding of the Bible. We must seek ways to grasp its inspiration and authority so that the Bible will shape the faith, life, and ministry of our students and the church at large. Part of any seminary's mission is to call Christians

to faithfulness in the study of Scripture
and to the obedience of all it teaches.

Particularly important is the devout use of the best techniques of historical, literary, philological, cultural, as well as theological, study of the Scriptures. Though we are rightly reluctant to embrace theological or philosophical assumptions clearly shown by rigorous and honest exegetical inquiry to be at odds with the message of Scripture itself, we cannot turn our back on any method of investigation which promises to shed light on how the various parts of Scripture were composed and what their human authors intended.

The goal of this study is to discover the Scripture's unique profitability—its capacity to teach, reprove, correct, and equip the people of God.

What we need urgently, then, is an evangelical consensus in regard to the presuppositions of Bible study and to the methods

which both open up the background and meaning of the Scriptures
and also honor its canonical character as the written Word of God,
within whose pages the Holy Spirit reveals the living Lord.

We joyfully recognize the renewing work of the Spirit in the life of the church today.

C. We aim to affirm the biblical witness to the eternal deity and redeeming work of our Lord.

At the heart of our Christian faith stands Jesus who is the Christ of Israel, the Head of the church, the Lord of the universe.

On his person, words, and works hang the truth and meaning of what we believe in, live by, hope for.

For this reason, any evangelical theory must be centered in Christ, the Kingdom he inaugurated, and the eternal salvation he has provided. We gladly join the Christians in every era who have labored, pondered, and prayed to understand

the mystery of the Word become flesh
and the wonder of his gracious death, mighty resurrection, present intercession, glorious coming, and cosmic authority.

In our day, certain critical approaches to New Testament study have threatened to diminish the confidence of Christians in Jesus' historic role as the pioneer and perfecter of our faith and have sought to replace it with reconstructions that give credit for the creation of the Gospel story to the pious invention of the early church.

Furthermore, many scholars have questioned the church's historic formulations of Christ's pre-existence and have thus devalued the central Christian truth of the incarnation of God's eternal Word.

Because of their consequences for New Testament and historic Christianity, both of these reinterpretations of the faith must be challenged with all the best tools of theology—exegetical, historical, philosophical, and systematic.

D. We aim to affirm the biblical witness to the Holy Spirit and to seek his leading and empowering in our lives.

We joyfully declare that the Christian faith is grounded in the self-revelation and self-communication of the triune God, Father, Son and Holy Spirit.

We joyfully confess the Holy Spirit as the Lord, the Giver of Life, in whom we have access to the Father through the Son.

We joyfully recognize the renewing work of the Spirit in the life of the church today.

We therefore seek a fresh understanding of the Spirit of God,
his role in revelation,
in the ministry of Jesus,
and in the ongoing life and growth of the church.

We do this in the conviction that academic study on the highest level and the Christian walk in the Spirit are complementary, not separate, activities. The call of God and the well-being of the church demand them both.

E. We aim to explore the relationships between revealed Christian truths and the sciences.

Ours is an age of pluralism, relativity, and anti-supernaturalism. The behavioral (or human) sciences, especially, have raised doubts as to whether any absolutes remain. Major intellectual clashes take place

wherever Christian beliefs affirm that the human family originated as God's creation and the sciences teach our emergence by chance from inferior species,

wherever faith affirms the existence of universal ethical norms and the sciences insist on the cultural relativity of all morality, and

wherever faith affirms that human beings are all responsible to divine authority and the sciences acknowledge no authority beyond social consensus or the laws of nature.

We shall rejoice at every sign which points to the presence of brothers and sisters who share our concerns...

The tension between the affirmations of Christian faith and the hypotheses and dogmas of the sciences calls for on-going conversation and cooperation. Ideally all intellectual disciplines should be allies in the quest for truth.

Christian wisdom seeks both

to understand the proper uses of such sciences in interpreting human existence, and

to discern the limitations of methods that
can only describe what human conduct is

and can neither prescribe what it ought to be nor discern the ultimate purpose of human existence.

EPILOGUE.

Ours is a demanding agenda.

We put it forward without a timetable because the tasks it calls for are long lasting.

We offer it without promise of full completion because it deals with the most formidable questions of human living.

We present it without pride or presumption because it sets out issues which many concerned people are addressing.

We present it not as a final document but as one which needs continual reflection and revision.

But we do put forth our agenda. We ourselves at Fuller need it to
guide our thinking,

shape our priorities,
test our progress,
rally our resources,
inform our prayers.

We put it forth, first, to and for ourselves. We seek agreement about the ways in which our statements of faith and purpose can express themselves in relation to the needs of the world. We intend that our whole community—students, staff, faculty, trustees—understand
what we are about,

why we head the way we do,
how we care so deeply about issues which otherwise might be ignored.

But we also put forward this agenda for others. We do not presume to speak for all evangelicals. But we are confident that there are many persons, agencies, institutions, and churches which have found themselves under-represented in any narrower evangelical call to action.

We shall continue at Fuller, by God's grace, to do what we must do:

we shall hope, moreover, to do it better than we ever have;
we shall try to do it with courage and goodwill.

We shall rejoice at every sign which points to the presence of brothers and sisters who share our concerns, and we shall place our hands and hearts alongside theirs in the effort to pursue this manifold mission, which, we believe, sounds from the call of God to his people.

And we shall seek divine resources at every turn:

wisdom for discernment to choose right and do well;

forgiveness for constant failure in the choosing and the doing;

grace to accept every enablement that our beneficent God may send our way. ■

AT MIDPOINT in the Development of Mission Beyond the Mission

by Merlin W. Call

The opening sentence of the document states, "We are Christians before we are educators." We are Christians. Institutionally we are educators. We are Christian educators; that is, within the Christian community our function at Fuller is to educate and to train. This is why we have curriculum, faculty, students. This is why it is necessary to provide buildings, equipment, a library. This is why we have ten-year plans of what should be taught and of what the demands will be for facilities in the future. We educate for a purpose — that is, we educate within the context of a Christian community with specific characteristics. To be effective such education requires that we must take a few steps back and try to gain some perspective of this context within which we operate.

The document poses a fundamental question: What is the larger or more comprehensive mission overarching the immediate mission of educating? I would suggest there is need to explore this and bring into focus a mission beyond the mission for at least two sets of reasons.

First, we cannot fulfill our primary mission without such an exploration. The graduates of Fuller must grapple with a broad set of complex issues in their respective ministries and we do not adequately train them for this unless we infuse an awareness of those issues into the training process.

But even more important is that we do not train adequately unless we model how this part of ministry is approached and carried out. We do not accomplish the task of education if we merely teach abstract theology and never work at applying it to a complex Christian community in a complex world within which the Christian community itself ministers.

It seems to me that a good analogy here would be the football coach

who can train his players in the fundamentals of blocking and tackling and how to pass and how to run, how to kick and catch, but he also helps them to apply the skills learned, and to develop a game plan. Likewise we need to formulate and develop a mission beyond the mission in order to fulfill our primary mission of educating, but the same larger perspective that grows out of that mission beyond the mission is needed, it seems to me, by the church as a whole. And we owe it to the church to use our unique resources in this way.

As a pragmatic matter in today's structuring of the Christian community, the theological seminary, I suggest, is best equipped to provide the leadership and integration of purpose and movement for the community as a whole. Dr. Kantzer, in a lead editorial not long ago in *Christianity Today*, made an appraisal of present-day evangelicalism. Among the weaknesses he identified were division among evangelicals, fragmentation of effort and poor institutional leadership. We could continue to accentuate those weaknesses if we do not take the Mission Beyond the Mission enterprise seriously. The Seminary has within its ranks some of the best minds and ablest leaders of the church. It has on its Board of Trustees outstanding clergy and laypersons who are widely representative, keenly motivated, wise in judgment and clear in their commitment who have both the ability and the opportunity to formulate strategies which uniquely apply to the evangelical community. Fuller's world-wide reputation as a leading multid denominational, multiethnic seminary makes it particularly appropriate for us to assume some part in bringing integration, direction and leadership to the Christian movement as a whole.

When God has given us the gifts, the talents, the resources and the opportunity to do good, we do not

have the luxury of saying we will train and educate students in some narrow and safe and comfortable sense, while leaving the tough tasks of integrating faith and practice and of formulating moral and social strategy to someone else.

The theological seminary is, in one sense, a human category. That is, it is not biblically mandated. It is a practical response to the need for trained leaders and we should not be detracted from that primary task of educating. But I doubt if it is responsible stewardship to deny to other needs of the Kingdom the access to those considerable resources. We hoard them for a narrow concept of ministry at the risk of having them taken away from us and of seeing vital needs of the Christian community go unsatisfied.

Now is this Mission Beyond the Mission project costly? In financial and material terms, yes. If we are going to take it seriously, it requires the strategic allocation of resources, the most precious of which undoubtedly is the time of faculty and administrators. In making inroads on those resources, making inroads on that time and asking that a portion be devoted to the Mission Beyond the Mission, we most certainly need some balance. We cannot endanger our primary purpose, but we do need to discipline ourselves to devote significant time and money to the Mission Beyond the Mission as well as to the more immediate mission of educating.

Is it costly in non-financial terms? Most certainly. It will be misunderstood. It will be controversial. It is not that we undertake it for the sake of controversy, but these are tough issues to be resolved within the Christian community. And I doubt that a theological seminary can lay claim to

greatness or to quality if it is not wrestling, at least at times, with problems so difficult that they give rise to controversial and divergent answers.

When all the questions being asked at Fuller are easy, when all the solutions are simple, when there are no ripples on the water for the trustees to wrestle with when they come to their meetings, then there may be a certain temptation to say that everything is going well; more likely that is the very time we should be alarmed and not elated because we are then probably not asking the right questions or tackling the tough problems.

Is it possible we will make mistakes, even serious mistakes, by venturing into deep waters? No doubt, but then it is always risky to live on the cutting edge. It is only riskier to refuse to invest our talents where needed and, when the Master returns, concede that we hoarded them for fear of loss.

What I have said does not address the Mission Beyond the Mission Statement except in the most general terms, but having unburdened myself in this fashion, let me make a few comments about the draft which is before you.

I think that one of its weaknesses is that it bears the marks of construction by committee. Its language has been sufficiently qualified by this point and smoothed out by the committee process that it seems to me it loses some of the punch and eloquence we have come to appreciate from our President, from Lew Smedes or others when they speak unrestricted by the compromises of group drafting. The wording of the sub-headings has in my view suffered through this particular process. I think that another possible weakness (one that the committee did work to minimize) is the lack of

correlation between the space given to a particular point and its relative importance. Some of the more important points can be stated concisely. Some less important ones need the use of many more words if the risk of misunderstanding is to be avoided. An important thought or concept can be summarized in a phrase, tucked away as part of the listing of three or four items in a sentence, but to attempt to say more about them adds a page to what is already a too long manifesto.

One of the strengths of the draft is that it does a better job than we sometimes do in correcting the impression that we at Fuller overreact to the theological right or the political right. It accurately places the work of evangelism and discipleship as primary concerns of Fuller's Christian world view; it reaffirms our submission to and reliance on an inspired and authoritative Scripture; it documents how much common ground we have with the concerns of groups such as the Moral Majority, yet without sacrificing our need to point out that there are other important moral issues, more subtle but perhaps more dangerous, that need to be addressed as well.

Another strength, I hope and believe, is that the Mission Beyond the Mission brings balance and perspective to the Christian enterprise at this point in history. We are, when at our best, zealous for our cause. But to zealots, perspective comes with difficulty, and our focus can tend to be myopic. Tested against Dr. Kantzer's editorial, the Statement, I think, corrects that short-term peril. He lists as present weaknesses ten items: poor institutional leadership, weak evangelical institutions, divisions among evangelicals, reactionary tendencies, a combative personality, a religious inferiority complex, doctrinal and ethical ignorance, immaturity of followers, privatized rather than

outreaching Christianity and cultural conformity. Without stopping to address each of these, it does seem to me that the statement of our Mission Beyond the Mission addresses or reflects a healthy response to each item on Dr. Kantzer's list. ■

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A RESPONSE

by Frances Hiebert

I want our son John to read the *Mission Beyond the Mission*. He and I had a brief conversation that was fresh in my mind when I began to think about writing a response to this document.

With regard to something John had said, I made the statement that the basic elements of Christian faith are really quite simple and clear. "Come on, Mom," he countered, "you've studied theology. How can you say it's simple?" John has been interested in philosophy since he was in high school and, at 22 years of age, he knows quite a lot about grey areas and qualifications of qualifications. He's not an easy young person to preach to. On this occasion, I lost my opportunity for a sermon because he and a young lady friend left for Disneyland.

To be honest, I think John and I were both right. I still believe that the crucial tenets of Christian faith can be presented in a way that is simple enough for even a small child to understand. Humanity is alienated from our creator God and the only way back is through the reconciling life, death, and resurrection of Jesus Christ. It is necessary to believe this and to attempt to live in obedience to the will of God as it is revealed in the life of Jesus and in Scripture. The core of Christian doctrine, on one level at least, is as simple as the beautiful definition of forgiveness spoken by a character in Morris West's novel, *The World Is Made of Glass*. A sin-stained but forgiven man says to a woman who has explored the depths of degradation almost to the point of insanity, "No my dear, you have it all wrong. It isn't innocence which is restored, but the relationship between Creator and creature. The child says, 'I'm sorry!' The Father embraces him back into the family." The observation is made in *The Upside-down*

Kingdom that obfuscation comes from an unwillingness to be obedient due to the radical nature of Jesus' commands rather than from a lack of understanding.

On the other hand, I admit that Christian teaching points to mysteries and realities that are beyond human explanation. God cannot be contained in the box of human logic. Furthermore, the choices that must be made in the real world often are not easy even for Christians. Our son is right about the grey areas, at least as far as human perception is concerned. Given our human limitations, both in theology and practice, we are faced with holding in tension things that would more comfortably be perceived as "either/or's."

What impresses me first about Fuller's agenda for the *Mission Beyond the Mission* is that it reflects both the simple and the complex aspects of Christian faith and life. The dogmatic statement at the beginning of Imperative Two: B names the doctrines that we believe to be the core of the Gospel. These concepts can be taken at face value without long and convoluted philosophical discourses. They have an anchor in history. I am not concerned here with why a person believes, although I realize that it is a related question. Christian doctrine must be accepted by faith in its presuppositions like any other kind of knowledge, including supposedly empirical systems. But, given a willingness to believe, it is not a complicated picture.

The vision for the *Mission Beyond the Mission*, however, is not simplistic. It recognizes and commits us to deal

with ambiguities resulting from our humanity and the deceptiveness of evil in the world. It recommends a wholistic perspective that holds beliefs and practices in their proper balance and relation to each other. It acknowledges that we are sometimes required to affirm what seems paradoxical to the human mind.

Here are some examples. I heartily agree with the purpose stated in Imperative One: B of uniting the study of theology with the doing of evangelism. The evangelistic mandate cannot be excised from theology, but neither can evangelism reach its goal without a theological base. Conversion is only the first step of evangelism. New Christians must become part of a community of God's Spirit in order to develop into mature disciples. Christians in community are responsible to be the people of God here and now—not only in the Age to Come. For that reason, Christians must be taught what it means to live like the people of God in every time and in every place.

The problem in our time and place has been that it has often seemed easier to concentrate either on activist and incomplete evangelism or to hole up in an ivory tower of theological study high above the messy marketplace where the business of living is transacted. The fact of the matter is that Christians have the responsibility, as our document affirms, of involving themselves both in theological study and in the marketplace. There must be a strong tie between doctrine and practice.

The purity of the church has been the concern of rather diverse Christian traditions and the cause of many hurtful divisions in the body of Christ. How profoundly biblical it is to say that the unity of the church is part of its purity (Imperative Two: D); how next to impossible it seems, humanly speaking, to reconcile the many

different traditions that each considers is the only pure one.

Pluralistic American culture affirms the right of Christians to believe and practice their faith. On the other hand, it has also eroded the confidence of Christians and the authority of their message. Imperative Three: B "We aim to affirm Christ's sovereignty over every sphere of human activity" includes individuals, structures, principalities and powers. We are warned that we dare not regard any of these areas as off-limits to Christian influence and examination. Yet we must recognize and respect the rights of others who are not Christians and we are reminded that ultimate solutions belong to God alone. It might seem as if the soldiers of the cross are only paper tigers. *Mission Beyond the Mission* indicates rightly, I believe, that the incarnational mode is the solution to this dilemma. It is certainly not an easy one—look what happened to Jesus Christ.

Seeking peace and justice in the world (Imperative Four) raises issues that may become increasingly crucial to the relation of Christians to the secular state. The ambiguity in Scripture complicates this issue. I know that I am still not ready to get into a discussion with our son about Romans 13. The overarching principle affirmed in this document, however, is what I also believe. A Christian owes primary allegiance to the Kingdom of God rather than to any human government when there is a conflict between the two.

What more could have been on the agenda of *Mission Beyond the Mission*? Perhaps there could have been a place in the section on church renewal for a few words about Fuller's vision with regard to training men and women for the pastoral

function. The shaping of these people and the way they will do the work of ministry is a large part of our "raison d'etre."

According to Eugene Petersen, the major problem of the pastorate in our time is that pastors are expected only to "run churches." They have lost or relinquished to secular professionals their mandate for the cure and care of souls.

The cure of souls...is the Scripture-directed, prayer-shaped care that is devoted to persons singly or in groups, in settings sacred and profane. It is a determination to work at the center, to concentrate on the essential.

This "between the Sundays" part of the American pastor's job description is badly in need of rediscovery and reformation. Petersen believes that the significance of this reformation for the church could be as great as was the theological reformation in the 16th Century. He does not deny that pastors will necessarily be involved in the institutional responsibilities of "running a church." He does plead for pastors, church executives and parishioners to redefine the pastoral identity so that the care of souls takes precedence.

There is no doubt in my mind that this reformation is being encouraged at Fuller Theological Seminary. There is a conscious effort to integrate evangelism, theology, and ministry so that the cure and care of souls will be part of the Christian process from first to last. This vision is evident in many ways at Fuller—from the emphasis on spiritual formation, dignified by its own formal structure including academic credit, to the way one professor teaches systematic theology. He requires students to write their exams as responses to real-life dilemmas in which people have struggled. I believe it truly is happening at Fuller, but we shouldn't take it for granted. ■

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A RESPONSE

by Jack O. Balswick

My past experience in higher education would lead me to accept the wisdom that it is impossible for an entire faculty, administration, and trustee board to come to agreement on anything. I became even more pessimistic when told that acceptance of a statement must be based on consensus and not a mere majority vote. It is significant that this has been achieved in the Mission Beyond the Mission Statement, which affirms a great deal more than mutual support of God and motherhood.

In this age of single issue religious/political activism, both by the Christian right and the Christian left, the Mission Beyond the Mission Statement exemplifies the necessity for Christians to recognize and speak out on a diversity of contemporary social problems and issues. This must be done without falling into the trap of advocating a particular economic or political solution to the social ills of our families, communities, nation, or world. In light of the diversity of denominational and political backgrounds represented within the Fuller community, I would like to analyze the significance of our having reached consensual agreement on the social problems and issues dealt with in the Statement.

The Class Struggle at Fuller

At first appearance, all members of the Fuller faculty, administration, and board of trustees must be classified as part of one elite class in American society. We are all well educated and do not lack material goods. A recent development in sociology, however, is to distinguish between a new elite class and an old elite class. As envisioned through the eyes of sociologists, a struggle is developing between the traditional elite of business enterprise on one hand, and the new elite comprised of persons who earn a living from the manipulation of symbols, on the other

hand. Peter Berger describes the new elite as consisting of "intellectuals, educators, media people, members of the 'helping professions,' and a miscellany of planners and bureaucrats." According to these criteria, both the old and new elite classes are represented in the Fuller community.

I would hasten to add that the current "struggle" is not to be understood in a Marxist sense (bourgeois versus the proletariat), but rather between the members of the new knowledge class who stress the intervention of the state in solving social problems and those of the traditional business class who stress reliance on the free enterprise system in solving social problems. The potentially most explosive issues at Fuller at the present time may not be theological, but rather socio-political as represented between these two elites.

The Fuller Synthesis

Although the above is much too brief a discussion, it must serve as a base to help us understand the roots of potential ideological conflicts in the Fuller community. What the Mission Beyond the Mission Statement means to me is an attempt to rise above this "new" versus "old" class struggle and seek to identify and express a common Christian concern about contemporary social problems and issues. If we were to examine how theology plays itself out in the two classes in the wider society, we would find that while the old class tends to stress sin and evil as residing in the individual, the new class

stresses sin and evil as residing in social structures. Both positions give a partial, but incomplete, view of the reality of sin in the world. The "Fuller synthesis" represents and implies both views — namely that our Mission Beyond the Mission must involve attempts to work for the change of both individuals and social structures in the light of a biblical ideal. While it would have been a mistake to argue that a particular political or economic position is the will of God, it was necessary to firmly identify sinful and dehumanizing social structures and individual practices in society and the world, regardless of whether they are the pet projects of the religious-political right (abortion, pornography, violence on TV, etc.) or those of the religious-political left (colonialism, racism, military build-up, etc.).

Conclusion

The Mission Beyond the Mission Statement is a good start, but it is just that — a start. The task of the Fuller community is to provide the church of Jesus Christ with a wholistic example of how to be servants to a dying and needy world. Although specialization of tasks within the Fuller community is needed to accomplish this, we dare not let this specialization be divided along theoretical (theological) versus practical (ministry) lines. The history of seminary education teaches us that theology and ministry are both developed best in an atmosphere of praxis — where ministry informs theology and theology informs ministry. On the personal level, this means that none of us — faculty, administration, or trustee — can ignore theology or ministry as vital components in our lives as members of a seminary community. On the seminary level, it means that the Mission Beyond the Mission can be

accomplished only as each of us seeks to serve and is willing to be served by the wisdom and nurturance of the wider seminary community. ■

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A RESPONSE

by James H. Morrison

"Bravo!" "Hallelujah!" "Amen!" "It's about time!" —all could be an appropriate response to Mission Beyond the Mission. It is gratifying to know that a theological seminary is aware that it has a mission beyond the task of equipping and training men and women for ministry. It is also heartening to have such a mission articulated so that all may respond and so that the development of the mission can also become apparent. The document has made a bold attempt to be comprehensive. The five imperatives, with their underlying expansion, encompass the general concerns of the Christian faith: evangelism, the church, our society, and God's revelation.

The attempt to be all-inclusive, while a great strength of the mission agenda, is also a part of its weakness. It attempts to be universal, catholic, cosmic, ecumenical—but it suffers from an evangelical myopia. Or perhaps it is that Fuller is still a young institution, or that it has had such remarkably rapid growth both in programs and students. Again it may be that Fuller, for most of its life, has been on the defensive in the evangelical world, never having gained a constituency of its own. The mission is clear and concise at some points but it lacks the punch, the clarion call to mobilization in so many areas.

The long section of the fifth imperative: "Uphold the truth of God's revelation" seems terribly defensive. In so doing, the written word becomes almost divorced from the living Word, Jesus Christ—as though we could have the one without the other, while at the same time upholding the primacy of the living, reigning Lord Jesus Christ. The entire document has strong elements of the negative and defensive intertwined with the positive mission. The result is that the glorious and triumphant call to Christian hope is not seen.

It is no longer unique (praise God!) for an evangelical institution to state its concern for society. It is of great

benefit to have many of these concerns delineated as they are in Imperatives Three and Four: "Work for the moral health of society" and "Seek peace and justice in the world." What is said is helpful and needed. These two sections, for a world deeply troubled, carry a distinctively Western bias. The problem of hunger and the distribution of wealth are mentioned but not highlighted. There seems also to be an assumption that only those who are obvious sinners are under the judgment of God. The church and all individual Christians need to be reminded that we too stand under God's judgment, requiring cleansing, purifying and empowering. The concerns of overpopulation, space exploration, multinational corporations, and totalitarianism (to name a few) were not mentioned at all. The biblical wedding of peace and justice needs to be clarified for us all. The document carries the implication that our own American government, while not perfect, is certainly good.

The first two imperatives: "Go and make disciples" and "Call the church of Christ to renewal" are certainly among the most important for a theological institution. The paper lays a basic theological foundation for both of these imperatives. In so doing, a solid bridge is built between the Seminary and the church. The global nature of the church is in view in the document, but there is a failure to recognize the contribution of those churches which have grown indigenously or through the work of Western missionary effort. The evangelistic and reforming power of the church has always come from the Antiochs and Wittenburgs rather than from the Jerusalems or Romes. To recognize this is to deliver the Western church from arrogance or from the "we-can-do-it alone" thinking.

A RESPONSE

by Lee J. King III

We must address the subtle forms of corruption, dishonesty, imperialism, and other demonic influences which indwell our own government and church. It may be that we are much less corrupt than most others, but the living God judges with a plumb line and not on the curve.

In all this I would, as a pastor, like to have heard clearly the commitment of a theological institution ("MY" seminary!) to equip pastors and lay leaders long after the degrees from seminary have been achieved. Too much focus is on degree programs. That is excellent for those who have time, interest, and resources for such a program. But there is urgent need for a major evangelical seminary such as Fuller, located in one of the great metropolitan and cosmopolitan centers of the world, to discover what resources are needed by those laboring in the field—and then to provide them. So far, little has been provided in this area. The nurturing task is never completed.

Finally, appreciation and commendation are in order that such a declaration of mission has been made. I would call on the faculty, trustees, and administration to reword this in dialogue with those "on the firing line." It would be unfortunate if this call to mission were ignored or set in concrete. It can become a dynamic of collective imperative for us all if it is debated, revised, and used.

We also need to hear that the power of God, manifested in the risen Jesus Christ, is for us today in the Holy Spirit. His Kingdom is invincible and unshakable. We participate in that Kingdom by his grace and are called to minister in the hope to which he has called us. Remind us of this, O Seminary! again and again. ■

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Upon reflecting on the content of the Mission Beyond the Mission, I found my spirit rejoicing. It may be that I am susceptible to words which reflect the Gospel in spirit and content. Nonetheless, the joy is profound. When one is asked to respond from the black perspective, it is always best to walk circumspectly; it can be dangerous to set oneself up as spokesperson for any group, and minority groups in particular. In my case, there exist inherent difficulties. I am an Afro-American Indian from Hawaii with French and other lineage coming from Creole roots. Who do I speak for or from where? This racial/cultural salad bowl could cause a questioning of one's credentials or uniquely qualify one for analyzing the statement.

The Mission Beyond the Mission is the sort of statement one could expect from Fuller Theological Seminary. The task of implementation is to be greeted with energy and dependence on God...with a healthy dose of fear and trembling. In this statement are some imposing declarations and responsibilities. If taken as marching orders and nothing less, one could feel confident that the revealed will of God is in line with this statement. But one must be ready for ridicule, disbelief, and suspicion. It is the response of those to whom salvation and the liberating power of God's Word are directed that I suggest be considered prior to any efforts expended on their behalf. In order to best understand the full scope of the Mission Beyond the Mission, we not only need to consider the Lord and his Word ourselves, and our responsibility to obey it, but also the people about whom he speaks and to whom we are to minister. Without such a thorough understanding, one might just be expectorating against the proverbial wind.

If we could for a moment let our minds drift in and about the highways

and byways of Scripture where both the salvageable and the Savior reside, a territory called Samaria emerges. Its people are called Samaritans. If we linger for awhile to hear what is said, we will get a picture more grand than one which leaves us comfortable.

Samaria was the land given the responsibility for producing a type of sub-species Jewish cousin that the "true believer" wished would remain in a closet, if not under a rock. They were a kind of theological thalidomide baby full of superstitious confusion and lacking in the basic social graces. Samaria is that often overlooked village between Jerusalem and hinterlands called the "uttermost." Samaritans are just the other side of Gentiles and dogs if the truth be fully revealed.

For our scenario, Samaria is the "further purpose" expressed by the phrase "the good of human society at home..." From Acts 1:8, Jerusalem would be our "nearer purpose": the education and preparation of people for ministry to the church and its many conveyances of the Good News—clinical psychologists, marriage and family ministry licentiates, pastors, co-pastors, teachers, preachers, evangelists, professors of theology or enlightened laypersons, all of whom essentially minister to the church. The exception would be the School of World Mission people who are specifically trained for an extended sphere.

It would appear that the Mission Beyond the Mission statement addresses Samaria directly and concretely for the first time. Imagine for a moment that we are the Samaritans of 34-1000 A.D. You have a long and uncomfortable history with Galileans and Judeans, as well as those from Jerusalem. Your people have

been the victims of racism, division, degradation, and even had their humanity questioned. Regardless of the present state of your self-esteem, it will have been affected by such rhetoric and response to your presence. Then one day you hear the Gospel, a proclamation claimed to be directly from the Son of God. This Gospel is not just another religion according to the bearers.

There is a power available to every believer which makes it possible for the promises to be realized. The Holy Spirit, according to good authority, empowers people in a radical, yes, even revolutionary way that energizes them to be able to overcome prejudices and predispositions which are centuries old. As a Samaritan, you are inclined to suspect that the Jewish core group making up this enthusiastic cult will yet again overlook you and continue to malign you even as they speak of a God who despises those who are respectors of persons or of justice, mercy, equality, and righteousness. As a Samaritan, you have a right to legitimate doubts and some defensiveness in regard to anything a Judean might say. Yet, according to this Gospel, its power is present in order that redemption be realized and shared. Its message is to be witnessed in deeds—"works of God"—in Christ Jesus who reigns and resides in his people. As a Samaritan you plead for such a God, such a message, such a reality. Why, surely "no Jew or Gentile, no Greek slave or freeman, no male or female" includes the abolition of the lowly role of the Samaritan in the family of God. If you were a Samaritan scoffer, you never lost a moment's sleep. The veracity of the predominant Jews was never in question; just never trust them with any issue related to your life. But there are always those in whose heart hope springs eternal.

There had to be much disappointment, even grief as hopeful

Samaritans saw this Jewish core group set out for Thessalonica, Galatia, Ephesus, Rome, Africa, Asia, and many decades later, Europe. The pain came as a result of discovering that this event was just another false alarm evidenced by the continued injustices and indignities. Samaritans were surely able to hear or read the message themselves. The superficiality and selective applications literally howled to be acknowledged. Anticipation and expectation had been heightened. Appetites had been whetted. Yet there existed one blatant, cancerous flaw: the followers of this Lord and Master of all were not quite up to dealing with oppression, injustice, and racism. It surely sounded good...for a short while.

Samaritans have been waiting and watching for some mighty long days for word and deed to homogenize. Could the Mission Beyond the Mission statement mean that the day has finally come when Christ and Christians will have a radical commonality? Listen a moment to the words of the document. They sound once again so much like the Jesus so rarely lifted from the text. The Jesus who requires that life via economic, social, political, moral and cultural existence be laid down in order that life in him be experienced, surely would exist among a people who would "take the risk for ministry...to brave the dangers of mistakes." Look with the suspicion of the Samaritan when he reads about someone putting their "biblical convictions into practice." Realize for a moment that you do not have to convince a

Samaritan of the "needs of our time." Hear with an over-evangelized, over-revivalized heart the pledges for new plans and strategies to do "viable" work. Hear from the back of the bus (economically and concretely, if not literally) a call for a ridding oneself of the "burdens of colonialism or racism." Lend attention to a black or brown child looking at a picture of a white, blue-eyed Jesus, yet knowing that he was born in brown Asia to Semitic parents who sought refuge and camouflage in black Africa. Then hear the phrase "we must seek to remove all distractions or offenses that prevent people from hearing the Gospel message, except the 'offense of the cross'." Hear this particular phrase as you look at the Christ of reconciliation—who looks like the teacher who overtly despises your intellect, the politician who panders your political needs, the policeman who considers you an enemy. Tie that phrase and these perceptions to "we must learn to live the truth of Christ." Then hear as a Samaritan would hear. Is it possible for a Samaritan to respond well to a call to have "secularism, materialism, and egoism" (maybe even sexism and racism if we're going to get serious about malignant "isms") unmasked as frauds in the claims and demands of Jesus Christ? Understand now that Samaritans have seen our Crystal Cathedrals and Pasadena Mausoleums which take up space and expend resources while demanding the right to exist in conspicuous excess in the midst of neighboring overcrowding and hunger. Understanding these things will enhance your hearing.

Samaritans will hear the fact that we are ready to "serve and learn from other fellowships" in a different way

than intended. This is especially so when Samaritans who are trained believers have so little visibility in teaching positions anywhere in the evangelical world (U.S.A.). A Samaritan looks at **Christianity Yesterday** and other such publications and desperately searches for his/her own people listed as Christian leaders and their own ministries listed as significant. Samaritans search for Samaritans possibly teaching and sensitizing others in Christian academic institutions, but find little evidence. So understand the Samaritans' grimace when they hear the note sounded yet again.

Listen with the crushed dignity of a Samaritan, economically disadvantaged, politically disenfranchised (while people will point to progress, you still get no redress), socially ostracized. Hear how "the primary urgency of the Christian mission is to call **everyone**, everywhere...to loving service on behalf of the poor and needy" sounds to the Samaritan's ear.

Sit in the Samaritan Second Baptist Church and drive by First Baptist Church. Then hear how it sounds to say that "Jesus Christ has but one Church." Respond to the Gospel preached at First and be led to join at Second and try to hear it again.

Please hear from the seat of the Samaritan our pledge to be "stiffened by biblical conviction" when we find integrity is sorely lacking in our benefactors. Can we be trusted to call to accountability a city government that is unjust to "them" and good to "us"? It's hard to be a Samaritan.

Although the questions are endless, your time and **TN&N's** are not. I suspect the point is clear, so let me close with an eloquent quip: etc.; etc.; etc.

In the "nearer" and "further" task there exists a comfort zone which may turn out to be a zone of condemnation. We can deal with the Kingdom

issues which address folks who look like us, talk like us, and act like us. Herein lies theoecclesiological incest which like its physiological counterpart, will breed a body with weak and dysfunctional blood, or persons who are, unfortunately, idiots beyond their own narrowly defined existence.

The eloquence of the Mission Beyond the Mission statement is undeniable, but in the final analysis that will not be the issue. The integrity and sincerity of its applications, from the Samaritan perspective, just might be the issue and we must be ready for that. ■

LEE J. KING III is an alumnus of Fuller Theological Seminary (M.A. '83) and an ordained minister. At Fuller as director of ethnic concerns, he oversees Black, Hispanic and Asian ministries. In that capacity he provides suggestions to faculty concerning possible new courses that will address the various perspectives of the ethnic Christian experience. He will also assist Fuller as it moves toward its goal for Affirmative Action at all levels of Seminary life.



IMPLEMENTING a Shared Vision

by David Allan Hubbard

The Mission Beyond the Mission. The vision is not a new one for Fuller Theological Seminary. The Mission Beyond the Mission is a careful restatement and update by faculty, administrators, and trustees of the initial call of founding president Harold John Ockenga and articulated magnificently by his successor, Edward John Carnell. The Mission Beyond the Mission, then, represents an expression of the vision at our birth as an institution.

As Lew Smedes suggests, it is this original vision that "pulls the mission together and gives it a large and forming context within which we see ourselves." It is this mission which continues to inform us and guide our priorities. It is the foundation upon which we build our plans in response to present, as well as future history. Our nearer aim, as Merlin Call reminds us, is our immediate educational mission as an institution. But our further aim is relating the academic process to our calling and participation in the larger goals and purposes of our day. It is this latter vision — for which the Seminary is particularly equipped — which weeds our educational commitments to our passionate concerns for the task of reconciliation in the world and the church.

As evangelicals, our initial imperative is to go out and make disciples. We aim to have an active part in the evangelism of the whole world and to bring to bear upon that work the study of theology.

The second imperative is our call to renewal as a church. As we develop responsible partnerships with other Christian entities in this task, our theology and our spirituality will most surely be stretched. The often parochial confines of the old wineskins will give way to new and renewing alliances.

The third imperative centers in the vigilance and the care necessary for the recovery and nurture of the moral health of our society. There are, of course, the familiar issues of family life and personal morality so close to home for many of us. And currently we are at a juncture scientifically and technologically which demands a perspective rooted in the Christian vision.

The fourth mandate is that we must seek peace and justice in the world. We must address the larger social issues of our time with the passion, knowledge, and persistence that they warrant.

And the fifth imperative is the summons to us all to uphold the truth of God's revelation, to treat with urgency the incursions of pagan thinking into our world view. And this brings us back again to the supremacy of the revelation out of which our vision is born.

We are encouraged by the degree of consensus that has been achieved with regard to such matters as these. This agenda is a testimony to the shared vision and great goodwill of the faculty and board of Fuller Theological Seminary, as well as of God's grace to us all. As Frances Hiebert points out, it reflects both the simple and the complex aspects of Christian faith and life. In an age of single-issue religious activism, it is a significant mark of our own growth and discipleship as a seminary community. However, we must beware of Jack Balwick's humbling reminder that, though a good start, it is just that—a start. Now the task is the challenge of further specificity and the incarnation of these mandates within the fabric of our lives and ministries as disciples. Our challenge will be, as Lee King urges, to take our mandates more seriously than we have in the past. The challenge to the Samaritan will be to have ears to hear—and the grace to forgive. Jim Morrison's comments

keep us from resting only upon the inherent generalizations of a comprehensive statement. He pushes us personally and institutionally toward the highlighting of the more specific agendas that must be addressed.

This agenda is just the beginning for us here at Fuller Theological Seminary. We must plan now for the implementation of each imperative. Over the course of the next couple of years, a plan to carry out each mandate will be drafted by volunteer committees of faculty members and students. Each committee will take inventory of the different ways in which the Seminary or members of the Seminary are involved in activities that relate to their own specific imperative. The second step will be to recommend, with the aid of distinguished consultants, a series of activities in which Seminary people may be involved. It will include activities where Fuller may need to take initiative as well as activities of other Christian agencies in which members of the Fuller community can participate. Because our nearer aim is our immediate educational mission as an institution, ways will also be suggested to express concerns for each imperative in future planning of the Seminary's curricula.

And even all of this will only be the beginning. Upon review by the Faculty Senate and the Executive Committee of the Board of Trustees, those plans will then be formally adopted. The implementation documents would be among the guidelines used in the formulation of the long-range master plans for the life and ministry of the Seminary.

In all of this we covet the prayer and counsel of Fuller's alumni

We would like your response...

and friends. Many pitfalls lie before us—the dangers of division over issues not worth it, of displaying our embarrassing ignorance in areas beyond our expertise, of diverting our energies from our primary mission. Risks are there, and they are significant. We need God's help and the wisdom of our well-wishers to guard against them.

As a specific expression of our response to Imperative Four, the Seminary community has felt particularly compelled to rededicate ourselves to the task of peacemaking. We are, therefore, issuing a Declaration of Conscience on the arms race. We trust that this statement, ratified by our faculty and board after months of prayerful deliberation, will capture something of the concern of God's people for peace with justice in a world increasingly threatened by unbridled violence.

We commend both of these statements to you. And we trust that they serve you in your place as a disciple engaged in Christ's larger mission, the mission to demonstrate and proclaim the full scope of Christ's Gospel as his church in the world. ■

DAVID ALLAN HUBBARD, president of Fuller Theological Seminary, received his B.A. from Westmont College, California, his B.D. and Th.M. from Fuller and his Ph.D. from St. Andrews University in Scotland. He has been president and professor of Old Testament since 1963 and is an ordained Baptist minister. A member of the American Academy of Religion and Society of Biblical Literature, and a member of the Institute for Biblical Research, he also served on the California State Board of Education from 1972 to 1975. International traveler and lecturer, he is regarded worldwide as a leading Old Testament scholar and theologian.



We present our vision of Mission Beyond The Mission with an open mind. Our hope is that it will encourage exploratory conversations between men and women of goodwill everywhere. As we listen to what others have to say, we not only show our respect for them, we increase the possibility that we may grow in knowledge.

But above all this is the assurance that friendly conversation opens the door for the gospel by creating a spirit of harmony and trust. So we look forward to receiving your comments and criticisms, and to this end invite you to write to—

David Allan Hubbard, President
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135 North Oakland Avenue, Box A
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A Declaration of Conscience About the Arms Race

The continuing world arms race consumes enormous resources world-wide and does not ensure — and indeed may greatly endanger — the future of the human family on God's earth and the continuation of human civilization as we know it. We are compelled, as evangelical followers of Jesus Christ, to rededicate ourselves to the task of peacemaking. In so doing, we join many fellow Christians and urge still others to join us.

We dare to speak our conscience in the trust that God provides discernment to understand his will in such fundamental matters. So we invite Christians in America to reflect with us on the deep spiritual and moral issues that are woven through the costly and frightening arms competition. And we ask our own students, our alumni, and followers of Jesus around the world to join us — the faculty and board of trustees of Fuller Theological Seminary — in the following affirmation.

1. We believe that total war between the superpowers cannot be morally justified.

Traditional Christian judgment on wars has allowed that war can be justified before God only when the evils caused by waging war will be significantly less than the evils that would prevail if war were not used against them. We are persuaded that this condition cannot conceivably be met in armed conflict between the superpowers. Such a conflict between the superpowers would lead to the death of huge segments of the populations of many nations and result in the destruction of most of their cultural treasures. It seems impossible to conceive of a situation that would justify all-out war between the Soviet Union and the United States. What boon could victory bring to either nation?

2. We believe that the present arms competition between the United States and the Soviet Union is dangerously unpredictable with respect to human survival and intolerably expensive with respect to human needs. It must, in God's name, be stopped.

We cannot believe that the present race for military superiority ensures either nation's safety. We concede that as long as nations unfriendly to ours have titanic power, whether nuclear or "conventional," we need power to deter them from using that power in either madness or malice; thus we acknowledge the role that many have played in maintaining our capability of deterrence.

But the uncontrolled arms race offers no predictable assurance for any nation today, while it drains our economies and leaves urgent human needs

**We refuse to believe that, in a world where
God is Lord, our two nations
are destined to perpetual hostility.**

untended. Ordinary common sense as well as conscience calls out for a controlled end to the weapons race and the reduction of arms and military forces of all types.

3. Though it is only part of the total solution to the dangers of world-threatening warfare, we believe that the United States and the Soviet Union should give bilateral nuclear disarmament the highest possible priority and pursue it with the vigor and persistence appropriate to a matter that may determine the future of human civilization.

We know that it takes two nations with a mind for peace to negotiate complex arms reduction agreements. We know their values may be different. We also understand the need for reliable verification of both nations' adherence to any agreement.

But we are also aware that pride, fear, impatience, and suspicion can distort perspectives. So we pledge our prayerful support to all those on both sides who determine national positions on the issues and work to negotiate settlements.

Thus we urge our leaders to press now for a bilateral nuclear arms control and arms reduction agreement. We appeal to them to make so complete a commitment that no matter how many valid reasons they may have to be discouraged, or how much cause they have to be suspicious, or how tedious the process, they will be successful in reaching an agreement that will bring about control and significant reduction in the deployment and development of nuclear weapons in our world.

4. We believe that the United States should also pursue aims beyond military deterrence and thus encourage fundamental change in the relationship between the United States and the Soviet Union.

We refuse to believe that, in a world where God is Lord, our two nations are destined to perpetual hostility. We believe that in God's providence no people need be locked forever within a closed system; we believe that any nation can change. We encourage both sides to respond to human need. We remind ourselves that the Soviet Union is not just a regime but a people with human longings like our own, a people with a desire for peace as strong as our own, and a people among whom are numbered countless children of God. For the sake of these people, as well as for our own sake, we urge our government to create strategies of healing between our people and theirs, to devise ways to help their struggling population, and thus prove the positive strength of an open society and encourage their movement toward openness.

**...we believe that Christian people
must open their consciences to the cost
and danger of our present course.**

5. We believe that a twofold response to the fearsome arms race is appropriate: (a) a relentless moral address to the present arms competition and (b) a renewed dedication to prayer for peace and for all who work for peace.

With respect to the moral challenge, we believe that Christian people must open their consciences to the cost and danger of our present course. If we believe that God will judge harshly any nation that threatens divine creation with the terrible devices now at human disposal, we must proclaim that belief to the world. With respect to the challenge of prayer, we believe that followers of Jesus Christ everywhere in our world, but uniquely in the Soviet Union and the United States, must exercise their confidence in the efficacy of prayer to a sovereign Lord and, transcending parochial self-interest, must pray fervently for the beginning of a new time of healing among all nations.

EPILOGUE:

We have said these things together as the faculty and trustees of an evangelical theological seminary. Some individuals among us would have wished to say more; others of us would choose slightly different emphases at various places. But we together join in this affirmation as our common testimony. We humbly hope that it may contribute to the communion of prayer and the concert of conscience that people can offer in God's name for peace in our world. ■

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